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attention to or explain in notes the special peculiarities, the obvious errors and omissions in the text? In the second volume this editorial responsibility is sometimes recognized, although not consistently. Not infrequently (pp. 73, 148, 150, 154, 157, 166) mention is made of the fact that words or phrases are indecipherable. On page 21 a blank space in the original manuscript is noted. But there are no explanations of many other omissions and blank lines, as on pages 13, 14, 36, 67—are they thus in the originals? When places and dates appear in parentheses at the head of many letters, are these conjectured by the editor? When there are not a few errors of spelling, of accentuation, or of grammar and sense, in the French text, how far are these to be set down to the writers' blunders or to inefficient proof-reading or other editorial deficiencies? These questions by the reviewer are not captions but are meant to call pointed attention to the serious need of more careful editorial methods in details. Similarly a better standard of indexing is needed—unless, indeed, a good index is simply postponed till the completion of this particular series. Scholars will await with interest the appearance of further installments of these documents, and they can not but wonder whether the serious charge against M. Paul Gaulot, that "he has shamefully falsified various documents", will be fully substantiated.

C. A. DUNIWAY.

Le Père Antoine Lavalette à la Martinique d'après beaucoup de Documents Inédits. Par le P. CAMILLE DE ROCHEMONTEIX, de la Compagnie de Jésus. (Paris: Picard et Fils. 1907. Pp. viii, 290.)

It is somewhat strange that we have had to wait so long for a biography of Père Lavalette, since he is, as the author maintains, a person of historical significance. Hitherto, he has remained little more than a name by which to designate the famous case of Père Lavalette before the Parlement de Paris in 1761, a case which was but the first step in the determined effort to overthrow the Jesuits in France. By extensive use of unpublished material in the archives of the order, the author has clothed this name with a personality, and has retold the story of the trial with many interesting details. Although the study partakes of the nature of a defense of his order, Père de Rochemonteix has shown in presenting his case the spirit of a true historian. It is, indeed, not too much to say that for the student of the period this presentation of the famous case will supersede all others.

The author is in accord with the famous historian of the Jesuits, Crétineau-Joly, in his general conclusions. These are: that because of the principle in civil law of "non-solidarity" accorded to religious communities of the same order, the Society of Jesus as a united order was in no way legally responsible for the debts of the mission at Martinique; that the superior officers of the society were not morally

responsible for the conduct of Père Lavalette in violating the constitution of his order by engaging in commerce against their specific instructions and without their knowledge, a fact to which Lavalette himself testified in a signed statement; and that Parlement treated this case as an opportunity, not of rendering justice, but of destroying the Society of Jesus in France. It is remarkable, in fact, how little the author has been able to add by way of general conclusion to the account published by Crétineau-Joly in 1845. He has, however, stated the conclusions with greater clearness, and has added some details which strengthen them. He has, for instance, shown from an unpublished report made to the general of the order by Père de la Marche, who was sent to Martinique to investigate the affairs of Lavalette, that Lavalette so far persisted in concealing his commercial dealings from his superiors that he deliberately lied, until de la Marche convinced him by evidence already collected that he knew the truth. He has given an account, omitted by such a recent historian as Glasson (*Le Parlement de Paris*, II. 265-270), of the first preliminary trial of Mme. Grou *et fils* before the consular court at Paris. He maintains that it was not until after Lavalette's return to Martinique from France in 1755 that he engaged in illicit commerce. The author lays great stress upon commerce permitted and commerce prohibited by canon law—only the purchase of commodities with a view to selling them at a profit constituting commerce of the latter type. It is on this basis that he takes exception to the general charge made against the order by M. Glasson of engaging in "opérations commerciales". One may admit that those commercial dealings of Lavalette undertaken with the approval of his superiors were technically within the letter of the canon law and did not constitute prohibited commerce from this point of view, but when one considers that Lavalette had, with the knowledge of his superiors, so far extended the holdings of his mission as to purchase a large estate in Dominica with no other view than to produce by slave labor valuable colonial products which he marketed extensively in France, one feels that M. Glasson's phrase is in spirit a true description of affairs.

As has already been intimated, the author makes use of much unpublished material in the archives of the society, the most valuable of which are the "Mémoires pour les Jésuites de France", a MS. of 116 pages written in 1760 by Père Antoine de Montigny; "Mémoire sur le Père Lavalette"; and "Mémoire Justificatif", written in 1763 from Amsterdam by Lavalette himself. The fact that the account has been written from such material as this gives a freshness to the whole monograph which places it in striking contrast to the average inaccurate secondary accounts of Lavalette and the case.

The book will also be of interest to students of commercial affairs in the West Indies of the eighteenth century by virtue of its concrete picture of a daring and energetic trader, and of his methods of trade in time of peace and war.

STEWART L. MIMS.